

From the World. THE FAMILY ALTAR.

About fifteen years ago, when I was travelling to the West, and passing from Vincennes to the British settlements in Illinois, I was benighted in the wilderness, but was providentially led to a cottage which proved a house "where prayer was wont to be made." The season of anxiety through which I had just passed, the place, and the attending circumstances, conspired to impress upon my mind the loveliness of family worship, an impression which a lapse of years has tended rather to strengthen than to efface.

My road lay along the left bank of the Wabash, the beautiful river which separates Indiana from Illinois. The land of industry had then just commenced its influence in this remote region, and the abodes of men were "few and far between." The face of the country, bordering upon this splendid river, is interesting and beautiful, the west side is chiefly of the rolling prairie, or orchard land, having clumps of trees interspersed, which gives it the appearance of cultivated fields, mingled with pleasant groves, and though the traveller is not presented with that lofty picturesque scenery which characterizes the mountains of Pennsylvania, yet the surface of the earth is undulated, and the prospect sufficiently varied to delight the admirer of nature.

The public roads at the time, were but little more than paths, and the traveller had often to depend upon directions he might have received at his last stopping place. I had either been inattentive to my directions, or my directions had been inaccurate, and I became entangled amongst the by-paths of the forest. I had left Vincennes in the middle of the day, in time, as I expected, to reach a village about twenty miles distant, but night began to gather fast around me. It was in the month of April, but the evening was cold and raw. Just at the close of day, I was met by two red men of the forest on foot, and a female on horse back. The men had each a rifle in his hand. The frequent heart rending narratives of the treachery and cruelties of the Indians upon the Wabash in the late war, which I had heard from the sufferers themselves, caused my blood to curdle at their approach, and the consciousness of my being quite in their power, alarmed me beyond expression; they, however, passed in silence, and my fears had operated to prevent any inquiry about the road I wished to go. I now began to reflect upon the best way of passing the night in the open air, when a herd of prairie wolves passing down the river, crossed my path, and tended to heighten the anxiety of my condition. I was alone—five hundred miles from any human being I knew, and was precisely in that situation, which would induce those who believe in a special Providence to look to God for safety and direction. I slowly continued my journey along the most frequent paths I could distinguish, when the light of a distant candle appeared, not without apprehension that it might prove the habitation of a half breed Canadian Frenchman, (a remnant of the first settlers of the place, in whom it was dangerous to confide,) I rode up to the cabin from whence the light came, and asked for a night's lodging—consent was readily obtained, for in these new countries, man more dependent upon his fellows, holds himself ever ready to relieve his neighbor, and administer to the wants of his species. A large clear fire blazed upon the hearth of a house such as is common in newly settled countries, built, probably, in the space of forty-eight hours, by the gratuitous assistance of the neighborhood.

My host, a weather-beaten man of about fifty, his wife, a son and two daughters, all grown up, with some younger children sleeping in a bed beside us, seemed to constitute the family. The serenity and honest welcome which beamed in each countenance, early removed gloomy apprehensions, notwithstanding the array of rifles, horse pistols, and cutlery, which hung over the fire place, and my spirits were restored to their usual tone, while the healthful maidens were employed in getting ready such refreshments as their simple store afforded. Conversation chiefly turned upon the road I had missed, with other trite topics, yet I observed a manly gentleness and good sense in the father, which charmed me. The hour of rest had arrived, when my supper was over, and I saw with thrilling interest, a small oaken table placed near the fire-side, and the Sacred Volume laid upon it, when my host thus addressed me: "Stranger we are in the practice of closing the day with prayer, we have experienced much of the goodness of God in this remote corner, and I have cause to be thankful that he brought me here; for in this solitary place, where our wants are few, and objects of ambition out of the way, the mind is, in a measure, free from the allurements of the world, and we are led to hold closer communion with our God. You came from a place possessed of many advantages, and I it is likely you have never experienced hardships, toils, and privations, such as my family have passed through, and I should be sorry that such should be your lot, but the Lord has sanctified our afflictions to us, praised be his name; and excuse me young man, when I say, that with all the advantages you may possess, if you are without the pearl of great price, you never can be happy; the possession of this precious jewel makes us contented here, and I would not exchange my humble cabin, for the finest house in your city. I hope you are not an entire stranger to Divine Grace. I do not wish to be your confessor, but could wish to hear you were on the Lord's side."

The family now united in singing Watts' beautiful hymn—

"Thus far the Lord has led me on, &c."

and after reading a Psalm, concluded with a prayer, which in holy fervor, rich scriptural expression, and exalted sentiment, could scarcely be surpassed. In this breathing of the soul to God, the "youthful stranger" was not forgotten. The mind of the stranger was deeply impressed, he was never before so firmly convinced of the solemn realities of the Christian religion, and of its ability to sustain the mind, administering content and enjoyment to the possessor, shut out as he might be, from all the delights of social life.

In the case of this kind family, is an instance of the influence of the family altar; the whole family were of the household of faith, and had they not acknowledged God in their house—separated as they were from the assemblies of his saints, it is more than likely, coldness, and deadness to religion would have ensued; but they were thus living a life of practical piety, and were not far from the kingdom of heaven.

And it is not difficult to distinguish, without inquiry, those families which have erected an altar to the Lord. Professors, are you the head of a family, and do you live in neglect of family worship? Where, then, is the evidence of your

obedience, while you omit this delightful duty. I cannot suppose you are deterred by shame, because you must remember Jesus has said, he would be ashamed of those, at the great day, who are ashamed of the cross upon earth. Want of time cannot be pleaded in excuse, because prayer is of more consequence than any other engagement; and want of ability cannot be a sufficient plea, because all who have the faculty of speech can utter "the Lord be merciful to me and my house," and it is to the heart the all-searching eye of Omnipotence looks; the broken accents, the unconnected sentence proceeding from the contrite heart, will rise an acceptable incense to the sprinkled throne. Have you children? and do you wish to train them up in the way they should go? surely without family worship you cannot justify your conduct towards them, they may perish in their sins, and their blood be required at your hands.

Finally, dear fellow professor, who may be head of a family, let me warn you that by living in neglect of family prayer you are committing a great sin, and you have cause to fear the just wrath of the Almighty, which may visit those families who call not upon his name.

Jan. 19, 1833. A. LAYMAN.

From the Cross and Banner. GOOD NEWS FROM THE WEST.

Pike county, Missouri, January 2, 1833.

DEAR BROTHER CHAMBERS.—There has been quite an interesting time in the N. W. part of Pike county for the last ten days. This revival has been under the preaching and labours of our beloved Brother Vardeman. He commenced preaching through the neighborhood last fall, and seriousness and solemnity pervaded the congregations, which were large and respectable on all occasions for a thin settled country. The Sabbath previous to Christmas day crowds attended. Preaching, exhortations and prayer, were made day and night for the salvation of souls, in a circuit of about ten or twelve miles. Perhaps 60 or upwards, have found Christ precious to their souls. Forty odd were baptized last week, and from the appearance on last Sabbath, we trust the work has just begun. I am nearly 45 years of age, and have never witnessed such a Christmas in my life—preaching through the whole week and not a man seen intoxicated in those regions. O what a change! Rejoice with us for heaven has rejoiced.

But to proceed.—The houses were so crowded and such was the press from without when mourners were invited, it was with difficulty one could find a place to bow the knee. Many young men and young ladies have been the recipients of this good work. The preaching has been in the good old style, plain and simple. Christ crucified, the Friend and Saviour of sinners. There have been several occurrences worthy of note. A man 78 years of age, a Revolutionary Soldier, was baptized and went on his way rejoicing. The second is, the baptizing of two brothers and two sisters of the third generation. The last nine days have been great days of rejoicing and mourning.—Parents over their children, husbands and wives with each other, brother and sister together. In fact, language fails to describe the goodness of the Lord over us, for his ways are past finding out. Pray for us in those regions of poor Missouri, that this good work may run from house to house, and heart to heart, until the whole earth be filled with praises to God. Remember in your prayers our worthy brother Vardeman, that his days may be many and his labors blessed. His health is at present good.

WILLIAM BIGGS.

Letter from Elder Isaac Ferris to the Editor of the Baptist Weekly Journal, dated Duck Creek, Hamilton county, Ohio, Jan. 22, 1833.

Brother Stevens.—In my last communication I informed you of a pleasing interview which I had with the brethren and friends at the First Ten Mile church, (situated in Clermont county, about 20 miles north-east of Cincinnati.) It was but the beginning of more pleasing times. On the first Saturday and Lord's day in December, I was with them, and had the pleasure of baptizing six more young converts; and one more was received and was baptized by brother A. Sargeant, a few days afterwards, at which time, a door being opened to hear experiences, four were received for baptism. On the 21st Saturday and Lord's day of the present month, I visited them again, at which time eight were baptized by Elder Robb; among this number were two men and their wives.—The work seems spreading. At the Clough and East Fork churches, three have been baptized, two at the former and one at the latter, since I last wrote; and the prospects seem still encouraging; several are waiting, and many are inquiring, what they shall do to be saved? Several of the ministering brethren have been so kind as to visit the churches, but still we cry, come over and help us, for the harvest is great, but the laborers few.

Yours in the bonds of the Gospel,
ISAAC FERRIS.

Northampton.—A correspondent in the Baptist Register, thus writes, under date of Dec. 29th, 1832.

"There is a gracious work going on in Northampton. Eighteen have united with the Baptist church, and a good many with the Methodist. It still progresses, and appears to be the fruit of protracted meetings."

May our prayers still be protracted, that the Lord would work marvelously in the conversion of sinners, till there be none left to oppose.

A. SEAMEN.

Brandon.—An accession of eight persons, four of them heads of families, was made to the Baptist church in this town, by baptism, on Lord's day, the 27th ult. Several other candidates for this solemn ordinance are in waiting.

Granville Institution.—Recent letters inform us that things are going on prosperously. During the present term, the number is between 50 and 60, although many of the older students are out, teaching school, and otherwise employed. A large accession is expected in the spring. The boarding department is well conducted. The want of funds to meet engagements for the Seminary building, is very pressing.

Annual bill of Mortality for Baltimore.—The number of deaths during the year 1832, was 3574; of which by cholera 853, consumption 408. Over the age 10, eight; of whom two were colored women—one 104, the other 110.

DECLENSION IN RELIGION.

A Christian may decline far in religion, without being suspected. He may maintain appearances. Every thing seems to others to go on well. He suspects himself; for it requires great labor to maintain appearances; especially in a minister. Discerning hearers will, however, often detect such declensions. He talks over his old matters. He says his things, but in a cold unfeeling manner. He is sound indeed, in doctrine; perhaps more sound than before; for there is a great tendency to soundness of doctrine, when appearances are to be kept up in a declining state of the heart.

Where a man has real grace, it may be part of a dispensation towards him that he is suffered to decline. He walked carelessly. He was left to decline, that he might be brought to feel his need of vigilance. If he is indulging a besetting sin, it may please God to expose him, especially if he is a high spirited man, that he may hang down his head as long as he lives. He acted thus towards David and Hezekiah. But this is pulling down in order to build up again.

The causes of a decline in religion should be remarked. The world has always much to do in religious declension. A minister is tempted, perhaps, to sacrifice every thing to a name. If any appetite is suffered to prevail, it will stupefy the mind; religion is an abstract and elevated affair: The way of life is above to the wise, to depart from hell beneath. Keeping on good terms with those who respect us, is a snare. A speculative turn of mind is a snare; it leads to that evil heart of unbelief which departs from the living God. Vain confidence thinks himself in no danger: he knows the truth; he can dispute for the truth: "What should we fear?" Why, that we have no fear. "Rifling with conscience is a snare, no man indulges himself in any thing which his conscience tells him ought not to be done, but it will at length wear away his spirituality of mind."

The symptoms of a religious decline are many: When a minister begins to depart from God and to lose a spiritual mind he becomes fond sometimes of gent company, who can entertain him; and who know how to respect his character! This genteel spirit is suspicious: it is associated with pride, and delicacy, and a love of ease; in short, it is the spirit of the world. It is the reverse of condescending to mean things; it is the reverse of the Spirit of our Master.

It is a symptom of decline, when a man will unnecessarily expose the imperfections of the religious world. "Such a man," he will say, "is fond of praying; but he is fond of money." This is the very opposite spirit to that of St. Paul who speaks even weeping of those who mind earthly things. A violent sectarian spirit is a sign of religious declension. Honest men stand firm for the virtues of religion. If the mind were right, the circumstances of religion would not be made matters of fierce contention. The spirit of St. Paul was of another kind. "If meat make my brother to offend, I will eat no meat while the world standeth lest I make my brother to offend. One believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not: and let not him, which eateth not, judge him that eateth."

Aversion from reproof marks a state of religious decline. The man cannot bear to have his state depicted, even in the pulpit. He calls the preaching, which searches and detects him, Arminian and legal. Hast thou found me, O true enemy? Why should he quarrel with the truth? If that truth is delivered in its just proportions, his quarrel is with God!

Stupidity under chastisement proves a man to be under declension. He is not disposed to ask, wherefore dost thou contend with me? He is kicking against the pricks. He is stricken but has not grieved. He is chastised as a bullock unaccustomed to the yoke.

Such a man, too, has often a high mind. He is unhumiliated—boasting—stout-hearted. He is ready to censure every one but himself.

Unnecessary occupation is another evidence of declension. Some men are unavoidably much engaged in the world; to such men God will give special grace, if they seek it; and they shall maintain a spirit of devotion even in the bustle and occupation of their affairs. But some men will be rich, and therefore fall into temptation and a snare; they will have shops in distant parts of the town; they say they do not feel this affect their religious state; but I cannot believe them: a man is declined from God before he enters on such schemes; a spiritual and devout man will generally find the business in which he is already engaged a sufficient snare.

In short, the symptoms may be this or that, but the disease is a dead palsy. "Ephraim! he hath mixed himself among the people: Ephraim is a cake not turned. Strangers have deceived his strength, and he knoweth it not; yea, yav hairs are here and there upon him, and he knoweth it not."—Rev. R. Cecil.

WAR OFFENDED TO THE DIVINE LAW.

Again the law of God forbids the horrid custom. If no one precept in the decalogue says, in express terms, Thou shalt not make war; yet mark the spirit of the whole code. What is it but the purest love?—suited to bind in sweetest concord all the members of the human family? How entirely opposite is the spirit of war! Moreover, these statutes of the Lord do severally prohibit all the peculiar features of ordinary war. And as they forbid those wicked feelings and those horrid acts in detail, which constitute war, they of course forbid war itself. For these constituent parts make up the whole. Shall we, for a moment, place the law of God and the law of war side by side, that we may see their contrariety? Jehovah says, "Thou shalt have no other gods before me"—"Thou shalt not make unto thee any graven image"—"Thou shalt not bow down thyself unto them nor serve them." War tramples these commandments in the dust. It teaches soldiers to regard and obey their officers, rather than the great God. If the General says, drill, or march, or fight, and God says rest, on the Sabbath; does not the command of the former prevail? War leads men to seek "military glory as the greatest of all glories." It sets up honor and fame, as idols—it entices not a few to "bow down" to these phantoms and worship them. Its leading principle, often, is that "covetousness which is idolatry." It teaches men to forget God and not worship him at all. It learns them also to "take his name in vain," in the perjuries of broken treaties; in the oaths, and curses, and blasphemies which ring through its camp. And oh, what contempt does it pour on the Sabbath; in licensing the whole community to profane the day; in its drill of its troops, its marches and even its battles. I need not inform this audience that the battles of Trafalgar, of

Waterloo, and of our own Champlain, were fought on that holy day.—War is also at variance with the fifth commandment; aiming a blow at every relative tie, dragging husbands and fathers from their weeping families, while it entices children to disobey parents and even break their hearts by the exchange of home for "the tented field." And what is its bearing on the precept, "Thou shalt not kill!" Let the millions which it has slain outright answer. Let the millions destroyed by its intemperance and other vices, by its diseases and hardships answer. Let the millions answer, whom its ravages have stripped of the means of subsistence, and the millions whom it hath made widows and orphans, and brought down to an untimely grave. And while it thus "kills" men, women and children, it also violates the seventh commandment in the gross impurities of its camp, and in its horrid brutality at the sacking of towns. Nor does war regard at all the statute; "Thou shalt not steal." It marches boldly into cities, and thrusts its long arms around all it finds. What it cannot carry away, it burns to the ground. In a single night, it strips thousands of food and raiment, and home. It moves with hurried step from one scene of pillage to another. It lays waste countries. It plunders nations. It is the prince of thieves and robbers. It riots in its ill-gotten gains. It brings spoils from every land to adorn the capitals of its chief favorites. Nor does war spare the two remaining precepts of the ten. It teaches falsehood and deception as a science. It slanders crowned heads and cabinets, and loves to injure the good name of nations.—And to gratify its covetous eye, it lays a giant hand on whatever falls in its way. Thus the monster war lifts up its horrid face against the heavens in defiance, marches boldly through the length and breadth of the earth, and wantonly tramples on each and every precept of the moral law. And does not this high standard of duty forbid it, by thus forbidding the whole amount of evil deeds?—yes, forbid it, even more plainly than if it had simply said, Thou shalt not make war?—Yule's Address.

REVENUE FROM IDOLATRY AND LICENTIOUSNESS.

We learn from the London Christian Observer, for December, that Mr. Poynder, to whom every Christian, every patriot, every man of common humanity, is deeply indebted for his indefatigable exertions, for putting down, or at least not sanctioning, the abominations of the idol temples in India, pledges himself to the truth of the astounding and disgraceful fact, that the East India Company, after paying for equipment and outgoings of these temples, and of licentiousness and blood, has actually received in the space of sixteen or seventeen years, net revenue to the amount of £90,205 from Jagernaut; £455,980 from Gya; £159,429 from Allahabad; £205,599 from Tripetty; that is, not far short of a million pounds sterling, or four millions dollars, from these four temples; besides which, there are many others, (Hamilton enumerates fourteen as "chief in the temple-pass,") from which the returns are not given. Mr. Poynder has for a considerable time been prosecuting the subject, not only in the India House, but through the columns of the Times newspaper; and it is to be hoped that he will meet with such effectual assistance in this important question, by the whole body of Christian men throughout England, as will enable him to achieve the same success as attended his labors for the abolition of suttees.

SOUTHEY'S BUNYAN.

Review of Southey's edition of the "Pilgrim's Progress," in the September number of the Christian Observer.

An Edinburgh Review tells us that the times are greatly changed for the better, since he dares to vindicate the genius of Bunyan, whom Cowper, half a century ago, durst not name for fear of a sneer. And truly, it is one of the wonderful things of this wonderful age, that a Poet Laureate should write the life of the poor persecuted Non-conformist Tinker of Bedford; and that Edinburgh Critics, notwithstanding their overflowing displeasure against "the pretensions of the Evangelical class," should enshrine the Pilgrim's Progress with the Paradise Lost, as the only two productions of men of really creative minds during the latter half of the seventeenth century.

But is it then so? that the offence of the Cross has ceased? and that for men seriously to inquire their way from the city of Destruction to the gates of Paradise has become an enchanting theme for English bards, and a spectacle of admiration for Scottish reviewers? We fear not. The wreath of oak and parsley, so liberally awarded to Bunyan, is but a mark of that idolatry of genius which is one of the characteristics of the present age;—an idolatry that is content to forget something of its displeasure at a man's being a servant of Christ, provided he can worship him in such dulcet strains, or adorn his service with such magnificence of talent, that the spectators cannot be suspected of the folly of worshipping the God, while they are gazing in admiration at the trappings of the chariot.

We do not consider Dr. Southey a befitting biographer for a Bunyan or a Wesley. We will remember, in his Memoir of the latter, what pains he took to be candid; what credit he gave to the founder of Methodism for his virtues; what panegyrics he heaped around him, for his zeal, his talents, his piety; and yet the effect of the whole work was, we must say, unhappy; it was not a book to make irreligious men religious by the example of Mr. Wesley, or to make religious men perfect by the display of his imperfections. It wore the air of a narrative—half picturesque, half philosophical—of a religious enthusiast, whom the biographer was too good natured and too virtuous to ridicule, yet too rational and too sensible of public opinion to claim acquaintance with. The author zealously defends Mr. Wesley against many charges; but he was too "well bred" to mention his name before "ears polite" in such a manner as to leave any suspicion that the philosophical eulogist of Methodism was himself a Methodist. A man would as soon infer that Dr. Wickland is an antediluvian hyena because he writes of those animals. The current phrase, "Dr. Southey has made a very interesting book about Mr. Wesley" was a very good description; and now that he has "made a book" about John Bunyan, we need only reiterate it. He does not write to ridicule or vituperate Bunyan, as many have done; nay, he warmly applauds him, he makes us feel, more than ever, genius; nor does he even set himself seriously to pull to pieces his religious notions; yet the impression, felt upon the mind of the reader is at painful variance with the character and writings of the man whom the biographer professes to honor; and whom he does sincerely honor, in those things which Bunyan himself would

have accounted more tinsel; while he quietly resigns to whim and oddity what was of transcendently greater importance. Dr. Southey is too good a man, too wise a man, and too kind a man, to jeer at Bunyan; but his own views of theology, speculative and practical, are apparently so far apart from those of the subject of his narrative, that the reader feels a constant jarring; scarcely knowing whether the narrative means him to laugh or to sympathize, as he peruses the tale of "religious experiences which mark the life of Bunyan."

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 9, 1833.

On our first page will be found a continuation of the rise and present state of the American Baptist Mission. We recommend this interesting and useful document, to the attentive perusal of the friends of Missions. From a small beginning, this Mission has increased to great and extended operation and usefulness; and on reviewing the dangers which have been encountered, and the difficulties which have been overcome, we are particularly called upon to notice the wisdom and goodness of an overruling providence, and to exclaim, "What hath God wrought?" Those of our readers, (if we have any such) who have doubted the necessity or expediency of Missions, are requested to read with care the article to which we here allude.

In examining the principles which have influenced Christians to establish and sustain Missions, viz. the glory of God, and the love of the bodies and souls of men, we are led to inquire, why is it that some who profess godliness, who believe that the Bible alone contains the words of eternal life, who feel that a belief in its truth, and the reception of Jesus Christ as a Saviour, has to them been a source of inexpressible joy, why is it that any such withhold their aid to Missions, Bible Societies, &c. &c.? Do such ever realize, that were all equally indifferent to the general cause, that the Bible would never have been placed in our hands, in a language intelligible to us? Let such but take a view of our situation without the Bible, which contains the principles that are the basis of all good laws, and of all sound morals.

Men who profess no religion, have testified to the benign influence of the Gospel upon the characters of men, where it has prevailed only a short time—the savage has been civilized—the cannibal has quitted a practice on which we cannot reflect, but with deep abhorrence—indeed the perpetrators of crimes of the deepest dye, have, by its blessed influence, been made happy in themselves, and ornaments and benefactors to the community. If these results have been produced by the influences mentioned, and that they have there is sufficient proof, why is it that any who profess love to God and men, are indifferent to the success of measures whose results must be sources of joy to every one who loves our Lord Jesus Christ.

BROTHER CAMPBELL, SIR.—I see by a card in your last paper, that the Baptist Church and congregation in Hartford, have raised one hundred dollars to constitute the Rev. G. F. Davis, a life director of the American Baptist Home Mission. A note at the bottom of the card informs, that the Agent of that Society, Rev. E. Going, has been in Hartford, for the use of the Society, \$107. Now, Sir, will you be so kind as to inform your readers whether that Church has raised two hundred and seven dollars, or whether the money raised by Mr. Going is all that is intended, and if so, why the note at the bottom of the card, as it has in that case the appearance of misinforming the reader. Your answer will oblige any who are in doubt.

To the above inquiry we reply, that brother Going received \$107, 100 of which constituted brother G. F. Davis, a Life Director. We were not aware that any other meaning was conveyed by the note.

Our Correspondent who sometime since made inquiry relative to pecuniary aid being extended by the B. H. M. Society, to persons desirous to emigrate to the Valley of the Mississippi, is informed, that no aid, (as we understood the Agent) will be granted, unless to persons who are to enter in some way into the labors of said Society. Those who are desirous to engage as School teachers, can receive information on applying to Rev. Mr. Freeman, Lowell, Mass.

Extract of a letter from Rev. Augustus Bolles, dated LYME, Wednesday Jan. 30, 1833.

DEAR BROTHER CAMPBELL, I have this moment come in from witnessing such a scene as I have not before witnessed since March 9th, 1821. I arrived at this place at five o'clock this afternoon, and found it was the second day of a protracted meeting with this church. Upon entering the house of worship, I was surprised to find it filled to overflowing. The people were that moment dismissed, and about fourteen or fifteen were so much oppressed with a sense of sin that they could not suppress their agonizing groans. This evening Elder C. Tilden preached, and was followed by an address from another preacher, when the converts from Waterford were called upon to address the youth if they desired so to do. They gladly embraced the offer, and several moving appeals were made to the impenitent. After this, there came forward twenty-five or more, and others were known to be scattered among the assembly. Here commenced an hour of agony, sighing and crying, on the part of the awakened, and wrestling, fervent prayer on the part of the saints, such as is seldom witnessed by most people. Greater things are prayed for and expected to-morrow. It would cheer and melt many hearts in H. could they witness this exhibition of Divine power and grace; oh may it soon be enjoyed by the dear church and people with whom you are associated. Our brother Rogers seems to be nearly all, and enjoy nearly all that a soul can enjoy on earth, i. e. to be "filled with all the fullness of God."

Yours, A. B.

A letter has been received from another correspondent who says—

"Numbers have experienced religion. Last evening, 5th, fifty-three were on the anxious seat. Such a meeting was never before known in this place. Not a day passes but some are coming forward, and desiring Christians to pray for them. Some Universalists are giving up their hope, and find that it will not stand them in a trying day; truly the Lord is amongst us."

Subscribers who wish to discontinue this paper, must comply with the conditions of the same—pay all arrears, and the Postage on the letter making the request.

General Intelligence.

FROM HOLLAND.

The Boston Atlas announces the arrival of the brig Alexander, Capt. Pendleton, from New Dieppe, whence she sailed on the 29th December—but brought no papers. Captain P. furnished the first intelligence in Boston of the fall of Antwerp. It will have been observed by the reader of the intelligence received at this port, that little has been said of the loss of life occasioned by the defenders of the citadel, to the assailants.

Capt. P. rejoins, that the loss of the French was computed at from 16,000 to 18,000 men. The citadel was taken possession of on the 25th. The loss of the Dutch was not known. Ten thousand bombs were thrown by the French engines into the citadel, which destroyed all the provisions and water of the besieged. Gen. Chasse defended the citadel for two days after the destruction of his provisions and water.

Lord Exmouth was so ill, that no hopes were entertained of his recovery.

The cholera had so far disappeared in England, and Scotland, that the general balance of health was discontinued.

The Liverpool Mechanics' Institution, is increasing very considerably in numbers. In March last there were only on the books 182 members, and 59 honorary members, together 231; this number is now augmented to 511, being an increase, in the short period of eight months, of not fewer than 349.

The number of students at present actually receiving instruction in the different classes is as follows:

Mathematics, Mental Arithmetic, &c.	68
Mechanical Drawing.	12
Architectural.	25
Landscape Drawing and Perspective.	67
Figure Drawing, Ornamental Design and Modeling.	35
Modern Languages.	19
Total.	231

British Parliament.—Later accounts from England say that a large majority of the members elected are whigs, and that the radicals have succeeded in but few places. The famous Cobden has been elected a member for Oldham. In many places, serious riots took place while the elections were pending. At Sheffield five men were shot by the military. The old and infamous practices of bribing, treating, &c. were resorted to. It is stated in a London paper that one of the candidates for Berkshire expended 40,000 pounds sterling.

Don Miguel is attempting to include the English and French merchants in a war, by imposing on the London merchants; both the English and French Consuls have protested against this measure, as contrary to the treaties with their respective Courts. Great dissensions are said to prevail in his Councils, and, besides, the most violent of the Apostolical faction, is likely to retire in disgust, and his place be supplied by the Duke de Cadaval.

An English ship called the Rival, bound from the Clyde to Oporto, with 420 men on board, destined for Don Pedro's army, was lost near Galway, on the 4th of December, and every soul on board perished.

Don Miguel has effected a loan on the Paris Stock Exchange of 40,000,000 francs at 6 per cent, reimbursable at par in twenty years.

TURKEY AND EGYPT.—At late dates in Constantinople, serious apprehensions appear to have been entertained with regard to the operations of the Egyptians. Within a very few months after the denunciation issued by the Grand Seigneur against the Pacha, which were to ensure his immediate ruin, according to the Moudi or Ottoman, we find the aspect of things the reverse of what was anticipated.

Among the reports which were in circulation at the Turkish capital, was one that preparations are already making in Odessa to employ Russian troops, and that a strong Russian squadron will join the Turkish fleet. Most of the Turkish men of war, in fact, in the channel, and seemed to expect reinforcements from some quarter, as their crews remained on the complete war establishment, and a great quantity of ammunition had been sent on board. The Captain Pacha, however, will not command it, but will be succeeded by an experienced seaman.—N. Y. Daily Advertiser.

TURKEY.—The Turkish fleet has at length returned to the Dardanelles, without coming to an encounter with that of Egypt, although negotiations have been broken off, or rather rejected, between the Viceroy and the Porte, and though the fleets were for sometime near each other.

CAPE OF GOOD HOPE.—Accounts from this colony to the 17th of October, which have been received in England, represent it as in a state of constant alarm, on account of the danger of an irruption of the Caffres. The settlers have been compelled to assemble in villages, for their security and the protection of their cattle.

LATEST AND HIGHLY INTERESTING FROM MEXICO.

Peace Restored.—Reconciliation of Bustamante with Paredes and Santa Anna.—We translate the following very gratifying intelligence, of the triumph of peace and order, patriotism and humanity, from the *Diario de la Havana* of January 12th.

"HAVANA, Jan. 11th.—Arrived in five days from Vera Cruz, the American schooner of War, Grampus, Capt. J. Speight, Esq. We learn by this vessel, that Mexico has declared in favor of Gen. Santa Anna; and that, according to accounts from Mexico of the 2d inst. on the 3d, Santa Anna, Bustamante and Paredes, were to enter that city, and the last mentioned General would take possession of the Presidential chair.

St. Croix.—The St. Croix paper publishes a notice that the Royal West India Government's Ordinance, bearing date the 24th of May last, allowing the importation, and exportation, duty free, of corn meal, corn, herrings, and cured fish, to and from that island, will continue in full force until the first of June, 1833.

[Translated for the New York Daily Advertiser.]

FIRE IN SYRINA.—Smyrna, Nov. 11th.—A terrible fire broke out on the night of the 6th and 7th inst. in the part of the Bazaar where building and carpenters' wood is sold. A number of shops were instantly enveloped in flames, which were fed by the immense quantity of combustibles there collected, and increased by a wind from the land, so that great apprehensions were entertained for the whole Bazaar, although the Governor & Co. hastened to the spot.

The fire was still extending when the engines belonging together to the Austrian and Sardinian vessels—the only ones then in port—arrived on the ground. The two Sardinian frigates sent 3-0 men and three engines, and the Austrian frigate two engines and about 150 men. Afterwards the Chevalier Albini, commander of the Sardinian frigate Comercio di Genova, arrived, accompanied by the young Prince Carignano, and took part in the labor. The fire was subdued in three hours, and at the close of day entirely extinguished. The merchandise consumed is alone estimated at a million. No lives were lost.

Pirates in the Archipelago.—A Greek vessel near the close of October, bound from Santorino to Constantinople, put into Naxos on account of the wind, where it was attacked by twenty men in a boat, who pillaged it. A few days after the island was robbed of a large amount of cattle; and a similar depredation was committed at Delos.

The number of capital convictions in Ireland the last two years, has been about thirty each year, a diminution of one third from the eight preceding years.

in consequence it is said, of lowering the duty on ardent spirits, by which measure the offices of illicit distillation was greatly diminished, under which charge numerous convictions had taken place.

The French minister of public instruction and religion, compiled last year a statistical account of the primary schools in France. From this important document we learn that till lately the system of national instruction was confined to a small number of schools; but it is now likely to become general. There are in France 33,135 communes; of these 13,397 were found three years ago entirely destitute of schools; in the remaining 24,448, there were 20,618 Catholic schools, 9,4 Protestant, and 62 Jewish. The schools were attended in winter by 1,372,206 pupils, and in summer 681,005. The whole number of boys in the communes, from five to twelve years of age, is 2,401,173. Out of 202,985 young persons between the age of twenty and twenty-one, 13,159 can read; 12,363 can read and write; 149,324 (more than half) can do neither; 7,639 uncertain. There are fifteen model primary schools for training teachers. Fuller tables, including girls' schools, are to be prepared triennially, and to be presented to the Chambers.—*Append. Christian Observer*, Dec. 1832.

AFRICAN EXPEDITION.—Mr. Richard Lander, who sailed from England a few months ago, on an exploring and trading expedition to Africa, has written home from the Isle de Loz, under date of September 6th, 1832, on board of the Quorra Steamer.

He says: "I write merely to inform you we arrived here on the 3d inst. all well, and leave for Cape Coast this evening. All the vessels have behaved very well. We have had several tornadoes; the lightning was felt more on board the Quorra than the iron steamer; it remained on our decks, but merely struck the sides of the latter, and glided off into the water. This will give you an idea that an iron vessel is even safer than one built of wood. On board the Quorra we suffer much from the smell of bilge water, while the iron boat has not made one inch of water since she sailed from Liverpool, and she is never warmer than the water she floats in. The most important part of my work will soon begin, when I hope to send you very favorable news."

At Quebec on the 17th of January, before sunrise, the thermometer was at 39 degrees below zero, Fahrenheit, and 18 below at noon.

The Legislature of Indiana has finally passed the bill to establish a State Bank—capital \$1,600,000. It is supposed it will go into operation in two or three months.

A bill has been introduced into the Legislature of Kentucky, and has passed a second reading, for the establishment of a State Bank, with a capital of three millions of dollars;—one million to be subscribed by the State, for which scrip, bearing four per cent. interest, and redeemable in thirty years, is to be issued, and two millions to be subscribed by individuals—not more than four branches—two north and two south of Kentucky river.

ALBANY.—The vestry of St. Peter's Church, Albany, have invited Rev. Horatio Potter to become its Rector.

SLAVERY IN MARYLAND.—In the Maryland House of Delegates, Jan. 16th, it was, on motion of Mr. Johnson, Ordered, That the committee on the colored population be instructed to inquire into the propriety and practicability of designating some future day, beyond which all slaves, who may be born in this State after that period, shall be free upon arriving at a given age, and upon condition not to be permitted to remain in this State, but shall be removed to Africa or some other place of safety beyond the limits of the United States, as may be provided for by law, and make report to this House.

The Governor of Maryland, in his Message to the Legislature, recommends a co-operation of all the States for the entire suppression of Lotteries—a species of gambling, he says, too dangerous to be licensed by law.

The Richmond Compiler states that slaves have never been sold at higher prices than at present. A carpenter has been sold for 1,200 dollars, and boys of 14 have been sold for more than 400 dollars.

The Rev. J. H. Dreyer, of York, Pennsylvania, editor of the *Evangelical Zeitung*, has translated into German, and will shortly publish, that admirable little work of Mr. Gallaudet, entitled, "The Child's Book on the Soul."

Mortality in Boston during the last year.—It appears from the report of the superintendent of the burial grounds, that the whole number of deaths in Boston, during the last year, was seventeen hundred and sixty-one, being three hundred and thirty seven more than that of the preceding year.

In Baltimore, the number of deaths, during the year 1832, was 3772; of which by cholera 1653, consumption 403, cholera infantum 322, small pox 79, intemperance 40. Over the age of 14, eight.

Annual bill of mortality for the city of New York.—We have obtained a sight of the annual bill of mortality for this city during the year 1832. The whole number of deaths during the year, as will be seen below, was ten thousand three hundred and fifty-nine; being three thousand nine hundred and ninety-six more than ever occurred in the city before in any one year. This extraordinary increase of mortality is mainly attributable to the ravages of malignant cholera, which carried off no less than three thousand five hundred and fifteen individuals—all in the months of July, August, September, and October. One thousand four hundred and fifteen died of consumption.

According to the "Almanac of the Clergy of France," the number of ecclesiastics in the Roman Catholic church in that country, is 36,149; of candidates for various seminaries, 44,254; of females in nunneries and other religious communities, 18,340.

The number of deaths in Prussia in ten years, from hydrophobia, is stated at 1666. Wolves appear to have communicated the disease there, much oftener than dogs.

The Paper Manufactory belonging to Wiswall and Flagg, in Exeter, New Hampshire, was totally destroyed by fire on Wednesday night—loss estimated at from 12 to \$15,000;—insurance \$4000.

The two planets which have made so splendid an appearance within a few nights past, in the southern part of the heavens, are Jupiter and Venus.

The Bank of West Florida has been removed to Appalachicola; and arrangements have been made with the Banks of Columbia, Georgia, by which the bills of that institution are bankable there.

THE ANNALS OF EDUCATION.—The February number of this instructive Magazine has appeared, and contains articles on the following subjects. 1st. Professor Ticknor's Lecture on the method of teaching Living Languages; 2d. Education in Virginia; 3d. Seminary for Female Teachers at Ipswich, Mass.; 4th. Motives to Study in do.; 5th. State of Instruction in Geneva, Switzerland; 6th. The Influence of Moral Cultivation on the Health. Intelligence—Notes.

The United States ship Natchez, and schooner Experiment, have both arrived at Charleston from Norfolk.

A North Carolina paper states that the bill to extend the jurisdiction and laws of the State over the Indian territory within her limits, was rejected on its second reading in the House of Commons, by a vote of 82 to 21.

Cholera among the Choctaws.—From a letter of the Rev. Loring S. Williams to the editor of the Western Recorder, dated West Choctaw Nation, Nov. 20th, it appears that the Cholera proved very fatal to the large company of Choctaw emigrants who were at that time on the way to their new homes in Arkansas. Mr. W. says:

"But oh, the pestilence; the cholera! What this 'scourge of nations' will do with and for the poor Indian tribes, God only knows. It will doubtless sweep multitudes into the grave. The Lord grant that the remnant may learn righteousness; that His cause may be greatly promoted by it! The sword of the destroying angel is doing execution among the emigrants, who are on their way hither. Very late dates bring intelligence of great mortality among them, and that the public wagons had deserted them, while distant at least 250 miles from their new country. Their exposed situation in great bodies, in camps or tents, but poorly supplied at best with things needful, must operate greatly to their disadvantage, while combating this giant of diseases."

The Governor of Georgia has issued his proclamation for liberating the Missionaries.

Mr. Johnson, editor of the Christian Soldier, has sued Messrs. Hill and Barton, editors of the New Hampshire Patriot, for a libel, damages \$7000. Mr. Hill was arrested at 11 o'clock on Tuesday evening last at the Tremont House, and gave bail. The suit is brought in consequence of an article in the Patriot, referring to Johnson, headed, "Look out for a knave," and calling him "a vagrant and vagabond."

The dead body of a female named Sarah M. Cornell, was found suspended by the neck in a field in Tiverton, R. I. on the 21st of Feb. The verdict of the jury of inquest was "that she came to her death by means of strangulation, and from circumstantial evidence, it is the opinion of the jury of inquest, that the Rev. Ephraim K. Avery, of Bristol, R. I. was principal or accessory to her death." Avery was arrested, and after a protracted investigation, in the course of which more than two hundred witnesses were examined, he was acquitted. This result, together with the aggravated circumstances believed to be connected with the death of the deceased, produced a great excitement in the vicinity. A meeting, composed of six hundred persons, was subsequently held at Fall River, at which much dissatisfaction was expressed at the discharge of Avery, and a committee appointed to pursue the prosecution, and to have him arrested and taken into New Hampshire for further examination. After a warrant was issued for his arrest, Avery was not to be found. The Legislature of Rhode Island, in consequence of petitions presented to that body, offered a reward of \$300 for his apprehension, and Avery has subsequently been arrested in New Hampshire, and taken to Rhode Island for examination. The Court of Inquiry before whom the first examination was held were of opinion that the deceased came to her death by suicide. Mr. Avery is a minister of the Methodist Church.

[Mr. Avery has been again examined, and is to take his trial in March next.—*Com. Courant*.]

Fatal Outrage.—The Witches or Virginians gives the following particulars of a frigate which occurred in Morgan county, on the 20th ult., and which resulted, as will be seen, in the death of one of the parties. A year or two ago an unfortunate matrimonial connection was formed between a man named Hugh Magee, an itinerant trader, living in one of the counties in Berkeley or Jefferson, and a daughter of William Thornburg, a respectable citizen of Morgan. The parties lived together some short time, when it having been ascertained that Magee had another wife living at the time of his second marriage, they separated, and the devoted object of his heartless villainy against the innocent spring, to be employed as teachers, it is believed, that a meeting at which a system of co-operation amongst themselves and others already in the field may be adopted, would be essentially serviceable to them, as well as furnish opportunity for conferring benefit on others employed in New England. A meeting, therefore, is proposed to be commenced at the Seminary for teachers at Andover, on the 27th of March next, and to be continued for about two weeks.

THE BLIND.—It is remarkable that exertions are making in three of our principal cities at the present time, to introduce instruction for the blind, viz. in Boston, New York, and Philadelphia. Evidence has been furnished in all, that shows in a satisfactory manner, that we already possess many requisites for the successful conduct of schools for that class; and we can easily obtain every thing else that may be needed, from different countries of Europe. The claims of this class of schools are very properly urged by the benevolent upon the attention of Legislatures. In Boston, the scholars instructed by Dr. Howe, were exhibited to a committee of the Massachusetts Legislature, and many citizens, a few days since, the result of which, we confidently expect, will be a generous appropriation of money to aid the funds of the Boston School for the Blind.—N. Y. Daily Advertiser.

"The performance," says a Boston paper, "were under the direction of Dr. Howe, the superintendent, and M. Treuchet, the blind teacher from the Paris Institution. Dr. Howe explained the character of the institution, the methods of instruction pursued, and the progress which had already been effected in the education of the blind. The exercises of the pupils were in reading, geography, arithmetic and music. Various specimens of handicraft work, performed by the pupils were shown, such as foot-stools, work-baskets and floor mats, which appeared to be of as good and delicate workmanship, as those manufactured by seeing persons. The pupils displayed great proficiency in the several branches of study in which they were examined; and the ease, rapidity and accuracy with which they traced the locations, distances and bearings of places on their maps, would have been wonderful but a short time since."

The exhibition, we presume, must have been perfectly satisfactory to the committee and members of the Legislature, as to the capacity of the blind for instruction—for being made industrious, useful and happy members of society—and as to the importance of fostering this noble institution, and of affording it that public assistance, which is necessary for the prosecution of its benevolent purposes."

France has lost another of her most distinguished writers and citizens, the celebrated political economist, M. Say. The invaluable branch of knowledge to which the greatest of his intellectual exertions were devoted, is indebted to him, amongst others, for those great and all-pervading truths which have elevated it to the rank of a science, and to him, far more than to any others, for its popularity and diffusion. Nor was M. Say a mere political economist; else had he been necessarily a bad one. He knew that a subject so "immersed in matter" (to use this fine expression of Lord Bacon) as a nation's prosperity, must be looked at on many sides, in order to be seen rightly even on one. M. Say was one of the most accomplished minds of his age and country. Though he had given his chief attention to one particular aspect of human affairs, all his aspects were interesting to him; not one was excluded from his survey. His private life was a model of the domestic virtues. From the time when with Chamfort and Ginguene he founded the *Decade Philosophique*, the first who attempted to revive literary and scientific pursuits during the storms of the French Revolution—alike when courted by Napoleon and persecuted by him, (he was expelled from the Tribunal for presuming to have an independent opinion); unchanged equally during the sixteen years of the Bourbons, and the two of Louis Philippe—he passed unsullied through the trials and temptations which have left a stain on every man of feeble virtue among his conspicuous contemporaries. He kept aloof from public life, but was the friend and trusted advisor of some of its brightest ornaments; and few have contributed more though in a private station, to keep alive in the hearts and in the contemplation of men, a lofty standard of public virtue. If this feeble testi-

mony, from one not wholly unknown to him, should meet the eye of any one who loved him, may it, in so far as such things can afford that comfort under the loss, which can be derived from the knowledge that others know and feel all its irreparable loss.—*Examiner*.

The notion of the Indian tribe lighting up its nest with a glow-worm, has usually been considered a popular fable, but the conductors of the Library of Entertaining Knowledge state, that an informant of theirs, a gentleman long resident in India, tried various experiments on the subject, and always found when he took away the glow-worm out of a nest, that it was replaced by the birds with another, which was not used for food, but was stuck on the side of the nest with clay for a lamp.—*Ibid*.

NEW HAVEN, Feb. 1. At the late term of the Superior Court in this city, the following case was tried.

New Haven Bank vs. Union Bank, New London. Assumpsit for money had and received.

On the 23d of April last, the Cashier of the New Haven Bank enclosed to the Union Bank a check for 1000 dollars, and a bill for \$700, payable at New London three days after date, with a request that, when the bill was paid, the defendants would remit the whole amount by draft on New York. The defendants claimed, that on the 3th of April, they had put into the Post Office at New London, a letter addressed to the plaintiff's Cashier, enclosing a post note of the United States Branch Bank for 1000 dollars, payable to M. Barnham order, at Hartford, and by him endorsed and made payable to bearer, and \$700, in a draft on New York and a small check, both payable to the order of plaintiff's Cashier. The letter, with its enclosures, never reached the plaintiff. The defendants refused to hold themselves responsible for the loss, or to give the plaintiff a duplicate of their draft on New York.

The Court charged the Jury that, although the defendants were not bound to remit, but might have insisted on their right to pay at their own counter the amount due to the plaintiff, yet having undertaken to comply with the plaintiff's request, they must follow their directions in regard to the mode of remittance, or be answerable for the loss; and directed a verdict for the plaintiff for the \$1700 and interest.

N. Smith and R. S. Baldwin for plaintiffs, S. J. Hitchcock for defendants.—*Herald*.

AMERICAN SCHOOL AGENTS' SOCIETY.—Convention of Teachers.—The directors have ever considered meetings of the friends of education, and especially of teachers and education agents, as one of the means by which the objects of their association are to be secured. And as it is known that several individuals are designing to emigrate to the Valley of the Mississippi the ensuing spring, to be employed as teachers, it is believed, that a meeting at which a system of co-operation amongst themselves and others already in the field may be adopted, would be essentially serviceable to them, as well as furnish opportunity for conferring benefit on others employed in New England. A meeting, therefore, is proposed to be commenced at the Seminary for teachers at Andover, on the 27th of March next, and to be continued for about two weeks.

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MARRIED.

In this town, by Rev. Mr. Vanarsdalen, Mr. James Seymour, to Miss Eunice Webster.

In Canton, Mr. Peter C. Stockwell, to Mrs. Lucy Shepherd, of Granville, Mass. Mr. Sereno Humphrey, to Miss Electa Welch.

In Middle Haddam, David Williams, Esq. to Mrs. Sally C. Spencer.

DIED.

In Meriden, William Yale, Esq. aged 49.

In North Haven, Mr. Joel Bassett, aged 54.

In Woodbury, Mr. George C. Min, aged 30.

In Northampton, Jan. 27th, Mrs. Abigail Kingsley, relict of the late Isaac Moses Kingsley, aged 39 years and 4 days. She was the oldest person in the town, and a discreet, sensible, pious woman. She retained her strength of body and mind in a good degree until near the close of life; on the first day of the present month she spent one or two hours in reading, and soon upwards of a run of woollen yarn. She was born, married, and died in the month of January. She had eleven children, seven of whom survive, and she has left 43 grand children, forty-one great grand children. She was a daughter of Abner Lyman, who was a grand son of Richard Lyman, one of the first settlers of Northampton. Her husband died in Chesterfield, about 4 years ago, aged 65.

Mrs. Kingsley collected the persons that lived in her neighborhood, and the events and occurrences that took place around her, 90 years ago. She had seen Rev. Mr. Edwards in the pulpit; there is not perhaps any person now living in the town who ever saw him. She knew the widow Asa Alford, a daughter of Nathaniel Phelps, who was born in 1654—the year in which Northampton was settled. This woman died in 1755, aged 102, and was the oldest person that ever lived Northampton.

In London, on the 12th ult. in the 88th year of his age, Mr. John Bull. He had been, for many years, a subscriber and friend to most of the principal religious and benevolent institutions, and has not forgotten them in his will. The following are among the sums left:—

Lock Asylum £50, London Female Penitentiary £100, British and Foreign Bible Society £200, Church Missionary Society £200, London Missionary Society £100, Moravian Missionary Society £200, Deaf and Dumb Institution £100, Female Penitentiary (West) £50, Religious Tract Society £200, Randolph Infant Friend Society £50, Hibernian Society £100, Westminster Hospital £100, Charity Street Dispensary £200, Bristol Education Society £100, Baptist Missionary Society £100, Refuge for the Destitute £100, Emberton School £50, Aged Pilgrim £50, for an annual sermon at Ranelagh Chapel on Whitsunday morning £100, Home Missionary Society £100, Independent Bnd £100, Infant School, Hereford £150, School at Hereford £150, Westminster New Charity School £100, London Orphan Asylum £100, Highury College £100, Christian Instruction Society £100, Friends' Almshouse, Camberwell £50, Hans Town School £50, Philanthropic Society £50, Long Acre School £50, Long Acre Benevolent Society £50, Associate Fund, (Poor Ministers) £100, Penitentiary St. George's East £50, Bromyard Meeting (in trust) £100, Sunday Schools, Broadway Church £100, Fimlico Schools £50, Broadway Church Benevolent Society £100, National Benevolent Society £50, Isling, College £100.

NOTICE.

THE Young Men of the town of Hartford, without distinction of party, are requested to meet at the City Hall on Wednesday evening, February 14th, to express their sentiments relative to the present law authorizing Imprisonment for Debt, and to adopt, if deemed necessary, measures to carry their views into effect.

Hartford, Feb. 4, 1833.

NOTICE.

THE Hartford County Temperance Society will meet at Farmington, on the fourth Tuesday, or 26th of February inst., at 10 o'clock, A. M. Public exercises at half past 1 P. M. Should the weather and travelling not be peculiarly unfavorable, a delegate will be expected from each auxiliary in the county. Punctuality to the hour of attendance in the morning, is especially desired of the delegates, that the services may be concluded in season to enable those from the vicinity to return home, and be present at the temperance meetings to be held in their respective parishes on the evening of the 36th. It is hoped that no association will fail of improving that interesting occasion, to hold a meeting among themselves.

S. H. RIDDEL, Secretary.

A CARD.

THE Baptist Female Education Society very gratefully acknowledge the receipt of four pieces of Cotton Sheet, as a donation from the Baptist Male Education Society, to be appropriated to the benefit of the Newton Institution.

UNITED STATES DISPENSARY.

F. J. HUNTINGTON has just received for sale, THE DISPENSARY OF THE UNITED STATES OF AMERICA. By GEORGE B. WOOD, M. D., Professor of Materia Medica and Pharmacy—Member of the American Philosophical Society, &c. &c.; and FRANKLIN EACRE, M. D., Professor of Chemistry in the Philadelphia College of Pharmacy, and one of the Secretaries of the American Philosophical Society.—Published by Grigg & Elliot, Philadelphia.

SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

The object of the Sabbath School Treasury is to inform children, Sabbath school teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward to H. J. Howland, No. 47, Cornhill, the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number.

All communications relating to the editorial concerns of this work should be addressed to the Secretary of the Massachusetts Sabbath School Union, No. 47, Cornhill, Boston.

All remittances of money or orders for the work should be addressed to the H. J. Howland, Agent of the Depository, No. 47, Cornhill, Boston.

F. J. HUNTINGTON, of this city, is agent for the above work.

POETRY.

WHEN ON LIFE'S DARK RETURNLESS SHORE.

FROM "CHRISTIAN MELODIES," BY JOHN BETTSER, M. D.

When on life's dark returnless shore
We pause with lingering looks to see
The billows rolling on before,
The flood tide of Eternity;
What startling visions then arise
Before the dark and clouded eyes—
The truth unseen, unheard, untold,
Which all the living must behold,
But fear to realize!

The last reverted glance is thrown
On all that we have felt or borne;
The changeless truth appears alone
Of every false illusion shorn;
The deepening shade, the dark impress,
The winding sheet, the burial dress—
Memorials which avail to prove
The risen cords of human love,
Our utter nothingness.

The pulse is still, the eye is closed,
And not a throb the bosom heaves,
Where once the living flame reposed,
But now the citadel it leaves—
Bow down the head—draw near,
And shed the pure, the holy tear;
That loved and cherished form survey—
What offering have we for this clay?
The clement robe and bier!

From the Boston Recorder.

CASPAR HAUSER.

[Concluded.]

Mr. Von Feuerbach first saw Caspar about a month after his first appearance at Nuremberg. His language was then that of a child. "Caspar very well," instead of, "I am very well;" "Caspar shall July tell," instead of, "I shall tell it to Julius"—were his common modes of expression. With his life in the world, he appeared to be by no means satisfied; he longed to go back to the man with whom he had always been. At home, (in his hole,) he said, he had never suffered so much from headache, and had never been so much teased as since he was in the world. By this, he alluded to the unpleasant and painful sensations which were occasioned by the many new impressions to which he was totally unaccustomed, and by a great variety of smells which were disagreeable to him, &c.; as well as to the numerous visits of those who came to see him from curiosity, to their incessant questioning of him, and to some of their inconsiderate and not very humane experiments. He had therefore no fault to find with the man with whom he had always been, except that he had not yet come to take him back again, and that he had never shown him or told him any thing of so many beautiful things, which are in the mean time. When I expressed my surprise, that he should wish to return to that abominable bad man; he replied, with mild indignation, "man not bad, man me no bad done." Of his astonishing memory, which is as quick as it is tenacious, he gave us the most striking proofs. In noticing any of the numerous things whether small or great which were in his possession, he was able to mention the name and the title of the person who had given it to him; and if several persons were to be mentioned, whose surnames were alike, he distinguished them accurately, by their Christian names or by other marks of distinction. About an hour after we had seen him, we met him again in the street, it being about the time when he was conducted to the burgher-master's. We addressed him; and when we asked him whether he could recollect our names? he mentioned, without the least hesitation, the full name of every one of the company, together with all our titles, which must nevertheless have appeared to him unintelligible nonsense.

That the burgher-master or the professor had said so was to him a reason for doing or omitting to do any thing, which was final and totally exclusive of all further questions and considerations. When once I asked him, why he thought himself obliged always to yield such punctual obedience? he replied: "the man with whom I always was, taught me that I must do as I am bidden." Yet in his opinion, this submission to the authority of others, referred only to what he was to do or not to do, and it had no connexion with his knowing, believing, and opining. Before he could acknowledge any thing to be certain and true, it was necessary that he should be convinced; and, in fact, that he should be convinced either by the intuition of his senses, or by some reasoning adapted to his powers of comprehension and to the scanty acquisitions of his almost vacant mind, as to appear to him to be striking. Whenever it was impossible to reach his understanding by any of these ways, he did not indeed contradict the assertion made, but he would leave the matter undecided, until, as he used to say, he had learned more. I spoke to him among other things of the impending winter, and I told him that the roofs of the houses and all the streets of the city would then be all white—as white as the walls of his chamber. He said, that this would be very pretty; but he plainly insinuated that he should not believe it before he had seen it. The next winter when the first snow fell, he expressed great joy that the streets, the roofs and the trees had now been so well painted; and he went quickly down into the yard, to fetch some of the white paint; but he soon ran to his preceptor with all his fingers stretched out, crying, and blubbering, and bawling out "that the white paint had bit his hand."

I directed Caspar to look out of the window, pointing to the wide and extensive prospect of a beautiful landscape, that presented itself to us in all the glory of summer; and I asked him, whether what he saw was not very beautiful. He obeyed; but he instantly drew back with visible horror, exclaiming "ugly! ugly!" and then, pointing to the white wall of his chamber, he said "there not ugly." To my question why it was ugly? No other reply was made, but ugly! ugly! and thus, nothing remained for the present for me to do, but to take care to preserve this circumstance in my memory, and to expect its explanation from the time, when Caspar should be better able to express what he meant to say.

When Caspar afterwards in 1831, spent some

weeks with me at my own house, where I had continual opportunities of observing him accurately, and of completing and correcting the results of former observations, I took an opportunity of conversing with him respecting this occurrence. He said, "When I looked at the window it always appeared to me, as if a window shutter had been placed close before my eyes upon which a wall painter had spattered the contents of his different brushes, filled with white, blue, green, yellow, and red paint, all mingled together. Single things as I now see things, I could not at that time recognize and distinguish from each other. This was shocking to look at; and besides, it made me feel anxious and uneasy; because it appeared to me, as if my window had been closed up with this parti-colored shutter, in order to prevent me from looking out into the open air. That, what I then saw, were fields, hills, and houses; that many things which at that time appeared to me much larger were in fact much smaller, while many other things that appeared smaller, were in reality larger than other things, is a fact, of which I was afterwards convinced by the experience gained during my walks; at length I no longer saw any thing more of the shutter. To other questions, he replied, "that, in the beginning, he could not distinguish between what was really round or triangular, and what was only painted as round or triangular. The men and horses represented on sheets of pictures, appeared to him precisely as the men and horses that were carved in wood, the first as round as the latter, or these as flat as those."

It required no little pains and patience to teach him the difference between organized and unorganized, animate and inanimate things, and between voluntary and mechanical motion. He expressed great indignation against a statue in the garden, because although it was so dirty, it did not wash itself. If a sheet of paper was blown down by the wind, he thought it had run away from the table; and if a child's wagon was rolling down hill, it was in his opinion making an excursion for its own amusement. He distinguished other animals from man only by their external form.

He was angry with a cat for taking its food only with its mouth, without ever using its hands for that purpose. He wished to teach it to use its paws and sit upright. He spoke to it as to a being like himself, and expressed great indignation at its unwillingness to attend to what he said, and to learn from him. On the contrary, he once highly commended the obedience of a certain dog. Seeing a grey cat, he asked, why she did not wash herself, that she might become white. When he saw oxen lying down on the pavement of the street, he wondered why they did not go home and lie down there. If it was replied that such things could not be expected from animals, because they were unable to act thus, his answer was immediately ready. Then they ought to learn it; there were so many things, which he also was obliged to learn.

To the beauties of nature he was insensible, but was often asking the question, who made such a thing? One remarkable incident in the gradual development of his mental life, is particularly mentioned.

It was in the month of August, 1829, when on a fine summer evening, his instructor showed him for the first time the starry heavens. His astonishment and transport surpassed all description. He could not be satiated with its sight, and was ever returning to gaze upon it; at the same time fixing accurately with his eye the different groups of stars which were pointed out to him, remarking the stars most distinguished for their brightness, and observing the differences of their respective color. "That," he exclaimed, "is indeed the most beautiful sight that I have ever yet seen in the world. But who has placed all these numerous candles there? who lights them? who puts them out?" When he was told that, like the sun with which he was already acquainted, they always continue to give light, he asked again; who placed them there above, that they may always continue to give light? At length, standing motionless, with his head bowed down and his eyes staring, he fell into a train of deep and serious meditation. When he again recovered his recollection his transport had been succeeded by deep sadness. He sank trembling upon a chair, and asked why that wicked man had kept him always locked up, and had never shown him any of these beautiful things. He (Caspar) had never done any harm. He then broke out in a fit of crying, which lasted for a long time, and which could with difficulty be soothed; and said, that the man with whom he had always been, may now also be locked up for a few days, that he may learn to know, how hard it is to be treated so. Before seeing this beautiful celestial display, Caspar had never shown any thing like indignation against that man; and much less had he ever been willing to hear that he ought to be punished. Only weariness and slumber were able to quiet his sensations; and he did not fall asleep—a thing that had never happened to him before—until it was about 11 o'clock. Indeed, it was in Mr. Daumer's family that he began more and more to reflect upon his unhappy fate, and to become painfully sensible of what had been withheld and taken from him. It was only there, that the ideas of family, of relationship, of friendship, of those human ties, that bind parents and children and brother and sister to each other, were brought home to his feelings; it was only there, that the names of mother, sister and brother were rendered intelligible to him, when he saw how mother, sister and brother, were reciprocally united to each other by mutual affection, and by mutual endeavours to make each other happy. He would often ask for an explanation of what is meant by mother, by brother, and by sister; and endeavours were made to satisfy him by appropriate answers. So on after, he was found sitting in his chair, apparently immersed in deep meditation. When he was asked what was now again the matter with him? He replied with tears: "he had been thinking about what was the reason, why he had not a mother, a brother and a sister? for it was so very pretty a thing to have them."

But we have no room for more of these interesting details respecting the state of Caspar's physical, intellectual and moral being, and the changes that rapidly took place in them—details, however, which the reader, whatever may be his profession, will find equally curious and valuable. It was at length rumored that he was writing an account of his own life, and soon after an attempt was made to assassinate him—the villain having left him doubtless with the impression that his tongue and pen had both been silenced forever. Von Feuerbach concludes his account of the attempt and of the investigations to which it led, as follows:

But, if the reader's curiosity, or his love of knowledge should inspire him with a wish to learn still more; if he should ask me what

were the results of the judicial inquiries which were instituted; if he should desire to know, to what tracks they have led, what spots were actually struck by the divining rod, and what was afterwards done; I shall be under the necessity of answering, that the laws as well as the nature of the case, forbid the author to speak publicly of things, which only the servant of the state can be permitted to know or conjecture. Yet I may permit myself to pronounce the assurance, that the judicial authorities have with a faithfulness at once unwearied and regardless of consequences, endeavored to prosecute their inquiries concerning the case, by the aid of every, even the most extraordinary means, which were at their disposal, and that their inquiries have not been altogether unsuccessful.

But, not all heights, depths, and distances, are accessible to the reach of civil justice. And, in respect to many places in which justice might have reason to seek the giant perpetrator of such a crime, it would be necessary in order to penetrate into them, to be in possession of Joshua's ram's horns, or at least of Oberon's horn, in order for some time at least, to suspend the action of the powerful enchanted Colossus that guard the golden gates of certain castles. But what is veiled in blackest shades of night, Must, when the morning dawns, be brought to light.

Caspar Hauser is now at Ansbach, under the patronage of the Earl of Stanhope, who has adopted him as his foster son, and who intends to remove him sometime hence under safe conduct, to England, there to await the dispersion of the darkness which still hangs over his mysterious history.

MANNERS, CUSTOMS, &c. IN RUSSIA.

A PEASANT'S HOUSE. The whole premises consist, generally, of a court-yard with a covered roof, of an enclosure for the cattle, another for the hay, an ice-cellar for the milk and meat in summer, a store-house for oats, rye and buckwheat, and a covered porch with a door to intercept the exit of heat from the ezhla, in winter: lastly, the ezhla, that part of the house inhabited by the peasant and his family, and heated with a large brick oven-stove. In Bialo Russia stoves are not so much used as raised hearths, on which fires are kindled.

LANDLORD AND TENANT. The peasants in Russia were formerly, it is known to our readers, slaves of the soil, as perhaps the greater number of them are at this day. The lower order of tenants are often in nearly as debased a condition. According to the written law of Russia, the peasants can only be obliged by their masters to work for them three days in each week; but in practice this regulation is null and void. The peasants are actually obliged to do all their master's field work before they can touch their own. In case of refusal, their masters can find means to punish them as they think proper.

AN EXECUTION. What is called an execution in the Polish Government is a quartering upon a peasant some of the household vassals, usually the greatest blackguards, who riot, eat and drink in the house, till the peasant pays his dues, or complies with his landlord's demands, as of fowls, eggs and butter, if he wants to give a feast. Sometimes these executions are inflicted for not working well, for rudeness to the Jew farmers, and for various other causes. The preparations for a ball, for example, make the villages around the Ghospodeen, or country gentleman, who is owner of the district, scenes of rapine and misery. The hungry vassals of the household act like real marauders. They search for fowls in the chest, butter amongst the linen, and eggs in the bosoms of the peasants, poking into every hole and corner, and insulting in every possible way the poor villagers, both males and females.

APPRENTICES TO MECHANICS. The Russian and Polish gentry are in the practice of sending some of the young boys and girls of their household as apprentices to different trades in the metropolitan cities: indeed, almost all the apprentices of the different artisans there are composed of this class.

SIESTA. The siesta or after dinner nap, is not confined to southern climates. In the heat of summer, in Russia, not only elderly people in good circumstances, but almost the whole body of the people, take a two hours' nap, usually from one to three in the afternoon; but then working people in the summer, are in the habit of rising at three or four o'clock in the morning. Even in winter the custom of sleeping after dinner is by no means uncommon.

DRINKS. Quass is a sour, fermented liquor, made from rye-malt, and is the usual drink of the common people in Russia. It is represented as a very refreshing drink in the heats of summer. A much more pernicious and a too common drink is vodka, a sort of whiskey, made from malt and rye flour.

No one has lived in Russia without appreciating the benefits of the Russian tea-urn, or samovar, which is not unlike the old English teapots in shape, but is heated with charcoal. When the tea-pot is placed on the top of the samovar, the strength of the tea is drawn off sooner and better than by any similar process with which we are familiar. Brick tea, the commonest and cheapest sort of tea, used mostly in Siberia, is sold in pieces of a form similar to bricks. It is sometimes made a substitute for money: goods being valued by the number of these pieces of tea.

ACCOMMODATIONS ON THE ROAD. There are no bed-rooms in the houses upon the road, but the traveller should have a bed or pillow with him, he gets it spread out at night on the floor of the sitting-room: if he have no bed, he can generally find cushions, or sofas, or pieces of felt, to stretch himself out upon for the night, at least in the post-houses.

MOSCOW HOSPITALITY. The most prominent feature of Moscow is hospitality, or the propensity for keeping open table. One may affirm without hesitation that more is eaten and drunk in Moscow, in one year, than in the whole of Italy in twice the time. To make their guests eat and drink to excess is esteemed in Moscow the first characteristic of a good accueil. To guzzle and swill to a ne plus ultra, is a sort of pleasure which even well-bred people do not deny themselves.

From the Female Advocate.

TO MOTHERS.

The effect of a Christian example upon our offspring is ever more salutary than that of Christian instruction. No person who has ever observed the wonderful facility with which children ape the pursuits of their superiors, will for a moment question the truth of this remark. Circumstances and observations unheeded by us, often make lasting impressions on them. Whatever engrosses our attention, interests them, and we may generally ascertain the

reigning passion of a mother from the conduct and appearance of her little ones. Their air, the strain of their puerile conversation will introduce you at once into the privacy of her family intercourse. We will suppose two mothers moving in the same sphere, and possessing the same advantages for education, but pursuing entirely a different course toward their offspring. The one is industriously employed in arranging their wardrobe, and constantly consulting mantua-makers and tailors on the latest fashions for masters and misses. Their dress, their movements, their carriage, must all be regulated by the most approved customs of fashionable society; and to effect this, the whole course of her instruction is directed. To tell an untruth, a venial sin, is reproved but slightly, while to sit in an inclined position, or walk with inverted toes, is a crime of the highest magnitude. That an attention to externals, is in some degree commendable, cannot be denied; but by the all-engrossing attention which they receive from the parent, they come to be considered as the *summa bonum* by the child; and ten chances to one, if the passion for personal attraction does not make her sons rakes, and her daughters coquettes. The other, while she pays all due regard to neatness and simplicity in the habiliments of her children, and teaches them a proper deference to all the decencies of society, is almost wholly occupied in the cultivation of their minds, and the improvement of their morals. Every opportunity is embraced for impressing them with a sense of their accountability as rational beings, the duties incumbent upon them, both toward God, and toward man. Often does she carry them to the throne of grace, and there with powerful pleadings before the mercy seat of heaven, evince to them her great anxiety for the welfare of their souls. This is the burden of her efforts, and of her instructions; and that child must be more than commonly perverse who does not feel that to be important, which an affectionate mother regards with so much solicitude. Let us look again at the conduct of these parents as it respects themselves. The first spends a great portion of her time in the tasteful arrangements of her toilette. Her ornaments, her head-dress, her apparel, must all be adjusted with wonderful exactness. If a meal is to be served, the delicacy and multiplication of her viands, the very great importance attached to the gratification of the appetite, all serve to convince the child, whose ideas are just shaping themselves by the objects with which it is surrounded and conversant, that to feed, and clothe, and pamper the body, is ever the chief business of life.

The latter pursues the same course with regard to herself that she does to her offspring. Her attire is simple, sufficiently conformed to reigning modes to shield her from notoriety. Her table is spread with plain but wholesome food, participated in without comment, while a large portion of her time thus redeemed from pursuits worse than wasted, is devoted to religious and intellectual improvement. Her hours for communion with God are known to be stated and frequent; the Bible is her text book, and the house of God her delight. Such a course of conduct is not without its influence; and children, whose minds are thus imbued with the fear of God, and the knowledge of his word, are far more likely to become true Christians, than those who have been brought up under the influence of a mere worldling. Here is a good rule, never to do or say any thing before our children which they may not safely imitate. Let us regulate our own conduct by the word of God, and we need not fear the influence of our example.—Let us educate our children for eternity, and we shall best qualify them for a proper discharge of all the duties which devolve upon them in time.—I never knew a person whose whole character and conduct was modeled and regulated by the pure precepts of the Gospel, who did not exceed in courtesy and good breeding most pupils of modern refinement. Christianity is as favorable to the graces as to the virtues. Our Saviour's golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them," is superior both in morality and politeness, to all the maxims of fashionable life.

A MOTHER.

HENRY'S COMMENTARY.

Baptist Edition.

HENRY C. SLEIGHT proposes to publish by subscription an Edition of HENRY'S COMMENTARY ON THE GOSPEL, in which those passages embracing the Practical Remarks and Observations, which exhibit the peculiar sentiments of the Peto-Baptists, with regard to the Covenant, and the social ordinances of the Gospel, will be expunged, and their places supplied by a full exhibition of the distinguishing tenets of Baptists, but with no other alterations whatever; thus adapting this justly celebrated work to the use of the Baptist Denomination. To be edited by Rev. ARCHIBALD MACLAY, A. M. New York.

CONTRIBUTORS.—1. In order to ensure the correct execution of this edition, several of the most approved editions will be carefully collated.

2. The text will be printed at the head of the page, and the Exposition below.

3. There will be copious Marginal References and various Readings, placed between the Text and Exposition.

4. The work will contain also a Memoir of the Author, and an elegant License engraved on Steel.

5. It will be printed on fine paper, with new type prepared expressly for the work, and will be comprised in three volumes, royal octavo.

6. The price per set, handsomely bound in fine sheep, will be only Twelve Dollars. Elegantly bound in calf gilt, with title and four fine engravings, Sixteen Dollars, payable on delivery. The work will be published about the first of July next.

RECOMMENDATIONS.

New York, December 23, 1832.

MR. H. C. SLEIGHT: Sir—Your proposals to publish an edition of Henry's Commentary on the Bible, in which those passages which contain the peculiar sentiments of Peto-Baptists, with regard to the Abrahamic Covenant and the special ordinances of the Gospel, will be expunged, and their places supplied by a full exhibition of the distinguishing tenets of Baptists, but with no other alteration, has our decided approbation. Your arrangement of the text in separate volumes, and the four fine engravings, and the addition of Marginal References and various Readings, we conceive to be highly judicious, and will entitle it to a preference over other editions. We also cordially approve of your judicious selection of Rev. Archibald Maclay, of this city, as editor of the intended work, and would express our opinion that the public may safely anticipate his able and satisfactory discharge of the responsible trust. We have ever considered the Commentary of Henry as one of the best in the English language, for its evangelical sentiments, and the rich infusion of piety which pervades the whole work. As the proposed alterations will fully adapt it to the use of our churches, and as the form of this edition is eligible, and it is afforded on very moderate terms, we anticipate for it a large patronage and extensive usefulness.

S. H. CONE, Pastor of Oliver St. Baptist Church, N. Y.
C. G. SOMMERS, Pastor of South Baptist Church, N. Y.
D. DUNBAR, Pastor of Beriah Baptist Church, N. Y.
W. R. WILLIAMS, Pastor of Bap. Ch. Broadway Hall.
ELON GALUSHA, Pastor of Bap. Ch. Broad St. Utica.

Hartford, Jan. 29th, 1833.

I possess a copy of Henry's Commentary on the Bible, and have long considered it as a whole, the best exposition of the Sacred Scriptures to which I have had access. Some time since, I commenced reading it in course, one chapter a day. I have advanced as far as the sixty-eighth Psalm, and can truly say I have been instructed, edified, and quickened by the perusal. The expository remarks are in general, clear; the appeals to the conscience of both saint and sinner are pungent; and a heavenly savour is breathed through the whole.

In the course of my reading I have already selected more than two hundred *marginalia* of a practical nature which bear an honorable comparison with those of Leacon and John Newton. The only objections which I felt to this valuable Exposition of the lively oracles relate to the "Covenant and the special ordinances of the gospel;" and these in the edition to be edited by Rev. Mr. Maclay, are to be expunged, and their places to be supplied with elucidations of the sacred pages according with my own views of positive institutions. And as this edition is to be distinctly known as a "Baptist Edition," I can see no weighty objection to the proposed alterations.

I rejoice that the work is to be given to the public at so low a price as to enable an increased number of the friends of Zion to avail themselves of its benefits. It will be found useful not only to the minister in his study; but to the pious Christian in his closet and in his family, and to the teacher in preparing himself for the delightful labors of the Sabbath School.

I will only add that I have entire confidence in the ability of the editor, the Rev. Archibald Maclay, and my sincere desire that this effort to diffuse more widely "the knowledge of the truth," may be crowned with abundant success.

GUSTAVUS F. DAVIS,
Pastor of the Baptist Church,
Nov. 3.

PROSPECTUS OF THE
BIBLICAL REPOSITORY,
A QUARTERLY PERIODICAL JOURNAL.
Conducted by EDWARD ROBINSON, Prof. Exord.
nary of Soc. Lit. in the Theological
Sem. N. Y. Andover.

This publication is intended to be, as its title imports, a Collection of Essays and Tracts of permanent value, which shall relate first and principally to the literature of the Bible, and to subjects connected with this literature. A less prominent, but no less important object of the work, is the conservation of similar essays in the departments of Sacred Rhetoric, and of Doctrinal and Historical Theology; and more particularly the latter, as having been hitherto less cultivated in our country than any other.

It is a part of the plan, that a portion of each number shall consist of one or more original articles, comprising essays on biblical and other theological topics; as well as views of the state of theological education and literature in other countries. The rest of the work is to be made up of such selections from the vast range of essays—historical, philological, hermeneutical, geographical, etc., existing in the theological literature of England and the various countries of the European continent, as seem most worthy of being presented to the American student, and best adapted to aid his progress, and promote among us the cause of biblical learning and of pure religion. These will be translated where necessary, and will every where be accommodated to the American reader, by the addition of such notes and explanations as may seem to be requisite. To every article the name of the author or translator will be affixed.

At the close of each number, there will be given a list of any new and valuable publications in our own or in foreign countries, and the more important works, so far as practically, will be particularly pointed out.

Andover Theological Seminary, January, 1833.

CONDITIONS.

1. The Work is published quarterly, on the first day of January, April, July, and October; and will continue to contain from 175 to 200 pages octavo.

2. The price to subscribers is Four Dollars per annum, payable on the delivery of the January number.

The following is a Summary of the Contents of the two Volumes of eight Numbers already delivered.

ORIGINAL ARTICLES.

By THE EDITOR. On the Universities of Germany, and the state of Theological Education in that country. Four Articles.—The Song of Deborah and Barak, Foundation and Commentary.—Language of Palestine in the age of Christ and the Apostles. On the Letter attributed to Pseudo-Lutherus, respecting the person of Christ.—Exodus of the Israelites out of Egypt, and their Wanderings in the Desert.—Various Introductory Remarks and Literary Notices.

By PROF. STUART. Interpretation of Psalm XVI.—Remarks on Prof. Hahn's definition of Interpretation.—Annals, Sketch of his Life and Times.—Interpretation of Romans VIII. 18—25.—Meaning of *Kepos* in the New Testament.—On the Internal Evidence respecting the various readings in 1 Tim. III. 16.—Are the same principles of Interpretation to be applied to the Bible as to other books?—Nature and alleged Obscurity of Prophecy.—Hints on the Study of the Greek Language.—Notice of Rosenmüller's *Shema in Vet. Test.*

By PROF. TURNER. Claims of the Hebrew Language and Literature.

By E. REYNOLDS, M. D. The Necessity of Physical Culture to Literary Men, and especially to Clergymen.

By FR. E. POSEY, of Oxford, Eng. Theological Education and Literature in the English Church.

By PROF. C. E. STONE. Importance of studying the Bible in connexion with the Classics.

Original Letters from Dr. J. P. SMITH, DR. HENDERSON, PROF. LEE, PROF. HAIN, PROF. THOLUCK, PROF. FUSBY, M. MERLE D'ARBEIGN.

SELECTIONS AND TRANSLATIONS.

PROF. STUART. On the Samaritan Pentateuch and Literature. DR. HENDERSON. The great Mystery of Godliness incommunicable; or a Critical Examination of the various Readings in 1 Tim. III. 16.

J. J. GURNEY. On the Canonical Authority of the Epistle to the Hebrews.

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From ABD-ALLATIF'S *Description of Egypt*. Account of a Famine and Pestilence in Egypt, A. D. 1290, 1291. Translated by the Editor.

MAP of the Country South of Palestine and the Peninsula of Mount Sinai.

CHART of the Red Sea near Suaz.

F. J. HUNTINGTON, AGENT.
Hartford, January, 1833.

CARSON & COX ON BAPTISM

JUST published, the first American edition of this unrivalled work, in which the whole range of Greek literature has been examined, to ascertain the meaning of the word Baptizo. The whole work forming a refutation of Messrs. Wardlaw, Ewing, and Dwight, and a complete exposure of the doctrine and practice of Baptists. Various publications, both in Europe and America, have spoken in terms of high commendation of Mr. Carson's production.

The Editor of the American Baptist Magazine for Sept. 1832, makes the following remark respecting the volume now offered to the Baptist churches:

"It is marked deeply (perhaps some may feel that it is too deeply marked) by sound learning and vigorous argument. He advances to the controversy, with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources."

For sale at various bookstores in New York and Boston; at the Baptist Tract Depository, Philadelphia; Bennett & Bright, Utica; Ball & Sands, Richmond, Va.; W. Riley, Charleston, S. C.; Hubbard & Edmand, Cincinnati; F. J. Huntington, Hartford, Conn.; and Steele, Albany.

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